INTERESTING FROM MEXICO.

Mexico, May 19, 1856. Remedial Refyrms of the Government-IVill they Save the Country?-A New and Free Constitu tion Expect d-Religious Education of the People-Their Moral Degradation-English Minere at Church-Immigration and Toleration - Cabinet Changes, &c.

I have had in some of my former letters, to inform you of the important events in government, and the great changes that have been made in the organic laws of this country. I have had also to give you several historical sketches, in order that you might understand the causes and necessity for these alterations of such magnitude. The institutions of Mexico have been shaken to their very foundations, and those that were rotten, useless, or detrimental, have been overturned.

Perst, the power of the army was attacked and overthrown, although, heretofore, it has been pow erful enough to rival the Practorian Guard of Rome or the Junisseries of Constantinople-at least, powerful enough to brood like an incubus on this country, and to blight every generous effort at self-government under a liberal constitution. Next the church was assailednot in its dogmas-not in its rights and religious ceremopies, but in its exercise of those political, judicial and civil powers which this hierarchy had usurped, and which belonged to the government He vast wealth, also acquired under the cloak of charity, which the priests had begged as alms, with which to minister to the sick, clothe the naked, and comfort the afflicted-this vast wealth, hoarded for the purposes of pomp, power and oppression, em bracing two-thirds of all the values of property in this country—has now, in part, been seized, and the remainder will soon also be appropriated.

Hitherto the government has felt its right arm powerless for the want of that force sapped from it by the army and the church. It has also suffered all the evils of poverty, while the church has been revelling in its vast treasures, which were useless to the nation. But now the government begins to feel its nerves braced for vigorous action, while the life blood of nations-the finances-begins to course through its veins with all the force of returning ani mation. Such seems to be the present position of Mexican affairs. But has not the remedy been an plied too late? has not the relief come when the pa tient was beyond restoration from medicinal aid? That is the question, and that question is daily ask ed everywhere by those who have been instrumen tal and active in producing these reforms. I do no intend to discuss this subject at this time, for would have to write an essay instead of a simple letter. But it is well worthy of reflection, as it is of deep meditation in the minds of the best patriots of this country.

It is not pretended that all has yet been don which it is in the power of legislation to do. Much is still under consideration, and much more may be expected. The committee of Congress will soon sub mit to that body the rough draft of a new constitu tion. In that instrument you will find toleration of religion, and liberty given to the free exercise of conscience. This concession—for it is a concession—is not a grant to a feeble minority in this country, whose belief is not in accordance with the Roman church, for no such feeble minority oxists. All here are in full communion with that church, or have no religious belief whatever. They have no an owledge of any creed except that which commutes from Rome; and whenever ap 2 mortal cannot reconcile all its rites and ceremonie. with right, reason and sound morality, he ceases not ty to be a Catholic, but a Christian believer also.

The educated classes in Mexico, whose literature is French novels, especially the male portion, have but little respect for religion. If they conform to its ceremonies it is only in obedience to habits, cus toms and fashions. To the truths of Christianity they are utterly indifferent; for, mixed up as they are with the superstitions of the church of Mexico. they find it difficult to discriminate, even if an at tempt were made, which is not. Among the peons in the villages, and other poor, ignorant people, whose numbers are nearly five millions, out of the eight millions of inhabitants, their knowledge of religion does not extend beyond the ceremonies and superstitions of the church. Their knowledge never rises to a contemplation of the sublime truths and sound menality of the Christian faith. To keep the festivals of the church comprises nearly the whole religious duty of a peon. It is inculcated by the village curate; he learns it in his catechism; he observes it obeyed everywhere.

chism; the observes it obeyed everywhere. His catechism does not contain the Ten Commandments as laid down in the scriptures; but instead of one of the most important, he learns only, "remember to keep holy the festivals," and to keep holy means to go to mass for an hour in the morning, and devote the rest of the festive day to drinking, gambling, dancing and cock fighting. As these festivals are, on an average, two or three for every week in the year, you can perceive how much labor is interrupted, so as to keep the poor peon, while he spends all that he has acquired in dissipation in obedence to the command, "remember to keep holy the festivals." How can such a poor mortal rise from such a degraded condition? I remember, a few years ago, meeting in this city a foreign Roman Catholic priest, who was officiating at one of the principal chapels in the capital. In conversation with him, I found he had no hopes of reaping any harvest in his vineyard. "There is no religion here," said he; "it is only superstition." Poor man! he soon despaired; he gave up his flock and returned to Europe.

The evils resulting to society from these festivals are so great that the government has often interfered; but as its power is very limited in religious matters, and as its interference is very unpopular, the effect has been of little importance. But so far as its power extends over public officers it has been exercised. Thus orders have repeatedly been issued prohibiting army officers and all other office holders from attending bull fights and gambling on feast days, on pain of dismissal. I perceive the order has been again issued within the last few weeks as regards the great festival at San Augustin Talpam. On the second Sunday of the month nearly all the population of the capital poured out to this villa, where mass was performed in the morning; and then opened the monthe banks—some with their piles of gold ounces, often to the value of \$60,000, and other simplar financial institutions, with their lesser cash capital in silver

You may ask, what then is the use of toleration of religion in a country where only one form of worship exists? It is not for Mexicans that this concession

is made, but for immigrants who are wanted in the country. It is found that colonization cannot take place from abroad axid toleration of religious granted. While religious freedom was established in our constitution on correct political grounds, here it is advocated for the practical benefits it may confer in its consequences on the country. I hope immigration may take place, and I hope a large number of Roman Catholic priests from the United States will be among the number.

The Mexican ideas of colonization are confined to agriculturists, but the immigrants would in many instances prefer to reside in the cities, if they were artisans desirous of following their trades. The populations of the cities are so different from the peonage in the country that it is important you should not mistake my remarks made of the one as applying to the other. For social qualities the better classes in the cities are not much behind the same kind or people elsewhere. For politeness and refinement they think themselves far superior to our democratic sovereigns, and surely they are equal to them. In morality the cities of Mexico would compare favorably with our own metropolitan manners and customs.

The great defect in the inhabitants of the cities is their want of the practical information so common in the United States. Here theory and book learn in the United States.

The great detect in the inhabitants of the cities is their want of the practical information so common in the United States. Here theory and book learn ing are abundant; but in the North we add prac-tice, which is of as much importance as water to a steam engine. For this reason artisans will flock to steam engine. For this reason artisans will flock to the cities as soon as immigration commences in ear-nest. Even at this time every foreign artisan is sure to find immediately profitable employment. You will perceive by your flee of Mexican papers the importance given to a leading editorial of your paper of the 19th of April. Your views respecting the present condition of things in this country meet with the hearty approval of the liberal party.

P. S.—There has been some misunderstanding in the cabinet, and Senor Payno, the Minister of Finance, has resigned. No one has yet been named to fill his place. General Soto has been appointed Minister of War and Marine. Payno's mission to Berlin has, in consequence of the rupture, been given up; he is, therefore, named as Minister to Brussels and agent for colonization—rather a singular mixture of employments. But some things can be done by an agent which would not look well in print if done by a foreign minister.

Our Vera Cruz Correspondence

VERA CRUZ, May 22, 1856.
President Comonfort and the Puebla Bishop-Health of His Lordship-His Age and Appear ance-Disappointment in Sailing-Good Pay for the Captain-The Ministerial Changes.

Comonfort is a trump. He is dealing right and left. This steamer takes to you the news of the ex-pulsion and banishment of the Archbishop of Puebla, a man of unbounded influence as a prelate and as a man of wealth.

His income, it is said, amounts to about \$30,000 a year, and his private fortune is not less than \$250, 000. You will say that those who lay hands on such a person run much risk of being worsted. Still Comonfort bas risked it, and no one cries against it.

The Bishop, who is about forty years of age, arrived here in excellent health, and was exceedingly pleased in beholding a view of the open sea before him. The steamer Hidalgo (the old Benjamin Franklin, of filibuster renown), got steam up to take this illustrious Bishop to Havana; but, lo! just on the eve of starting, they discovered all the machinery out of order, and she could not go. Then the illustrious Bishop got frightened, appealed to the Governor to be transferred to any other ship ready to sail for any foreign port. The French frigate France and Mexico, bound for Bordeaux, then was selected to drop the Bishop at Havana, for which the captain received the handsome sum of \$1,000.

The superstitious population bring the recent earthquake in connection with the banishment of the Bishop, and say even heaven and earth are dis-

Bishop, and say even heaven and earth are displeased with such a measure.

Some say already that this is all show, and that the Bishop is treading again terra firma somewhere in the neighborhood, and ready to pay those again that are willing to kick up a revolution. But I say,

that are willing to kick up a revolution. But I say, quien sabe.

The ex-Minister of Santa Anna, Aguela, has been caught somewhere in Oajaca, and carried on to Mexico to stand a trial.

A telegraphic despatch, just received, informs us that Miguel Lerdo y Tejado is named Minister of Fi nance, in place of M. Payno, who goes out as Minister to Brussels

Don Juan Soto, a perfect fire-eater, (refer to the American war), is named as Minister of War, and he will be death to all filibusters, if they ever should attempt to peep into Mexico.

This is all the latest news of the day. I leave for Mexico, and shall write you again.

Revespaper Accounts.

[From the New Orleans Delta, May 26.]
The steamship Texas, Capt. Thomas Forbes, from Vera.
Crus, 22d instant, arrived here this morning.
The Texas brought \$13,769 in specie.
By this arrival we have intelligence from Vera Cruz to the 21st instant, not of a very important character, however. The Bishop of Puebla, Don Pelegio A. Labastida, once of the prime movers in the revolution of Puebla, has been bankined from the country by orders of the government. On the day previous to his being made acquainted with this measure of policy he prached a very strong and virulent sermon, in spite of the entreaties and warnings of his friends. On the next day, the 12th, the Bishop was informed that le should leave the republic immediately, and a few hours only were allowed him to make his preparastrong and virulent sermon, in spite of the entreaties and warnings of his friends. On the next day, the 12th, the Bishop was informed that he should leave the republic immediately, and a few hours only were allowed him to make his preparations. The government, meanwhile, has received information that an attempt would be made to resone him from arrest, and consequently detailed a picquet of one hundred dragoons to exferce the order, who stailoned themselves in front of the Bishop's palace. The agents of the clergy had succeeded in rallying a large crowd around the building, but upon the first summons they promptly withdrew. Several persons were arrested in the act of distributing money and inciting the people to revoit, among whom were two priests, a Franciscan and a member of the Campite Order.

On the morning of the 13th the house of a German was searched, in which were found a large quantity of aims, ammunition and solders' clothing.

A clergyman named Munoz, in the disguise of a mendicant, was arrested preaching in one if the streets, with a rifle in his hands. These priests were claimed by the Bishop was arrested preaching in one if the streets, with a rifle in his hands. These priests were claimed by the Governor of the city refused, and insisted that they should be tried by the civil authorities. The Bishop was conveyed to Vera Cruz, where he was allowed to remain two days for the purpose of allowing his family to join him, previous to his departure from the country on board the steamer Franklin.

The Progres states that on the 17th inst., during the dead of night, two shocks of an earthquake were sensibly felt in Vera Caps. At the same time a loud subterranean report, not unlike the rumbling of distant thunder, was distinctly heard. This, the Progres says, is the second extraordinary phenomenon which we have perceived during a few days, being on account of the overheaded state of the atmosphere, for a few nights ago a brilliant arolite was seen to cross circetly over the city, illuminating our whole cit

detonation.
Senor de Benito Gomez Farias has been appointed Secretary of Legation at Brussels.
The papers from the capital not only confirm the news of the appointment to the Ministry of War and Navy of General Juan Isto, but bring the intelligence of his acceptance.

of the appointment to the Millerry of War and Navy of General Juan isto, but bring the intelligence of his acceptance.

The Progresso says that the scarcity of flour is such, that unless the givernment promptly comes to the relief of the Vera Cruzans, great destitution will energy. It recommends a large importation of the article from shroad. General Almonte has been appointed to fill the important position of Minister to England.

The Pensamiento announces shortly the publication of a manifesto by Haro y Tameris.

The news of the arrest, in a village of Caxa, of Ignacio Aguilar, ex-Minister of State, is contirmed. Upon his person was found a diary of his movements.

A telegraphic despatch just received, states that Don Miguel Lardo y Tejada has been named as Minister of Finance, and Don Juan Sozo Minister of War.

Aguilar, the ex-Minister of Santa Anna, has been caught somewhere in Oajaco, and is to be taken to Mexico to stand his trial.

The Archibishop left this morning in the French bark France & Mexico, bound for Bordesux; but, on paying the captain \$1,000, he drops the flustrious person at Havana. The steamer Berj, Franklin would not and could not move—with a Bishop on board—and strange that they should have found that out at the very last moment.

Zerman, the Mexican Admiral, of the Pacific squadron, has been thrown into prison.

A STATE OF THE STA		
The Turf.		
HERRING RUN COURSE, BALTIMORE, May 29 Purse three mile heats.	\$50	0,
Lucy Phillips. Augusta. Sam Letcher. Rattie.	2 5 3	1 5 2
Perry	4	3
MAY 30.—Jockey Club purse \$1,000, four mile heat. J. Woolfolks' ch. m. Floride	1 2	1 2
First Heat, Second	t He	at
First mile1:57	2:03	
	1:57	
	1:50 1:52	
Total7:381	7:43	%
Court of General Sessions. Before Recorder Smith.	41.	

At the opening of the June term of this court, this morning, the clerk called over the names of gentlemen summoned as Grand Jurors, and there being, as usual, no quorum present, they were discharged for the day. The roll of petty jurors were then called, and a panel found; but no case being ready for trial, they were also discharged until 11 o'clock Tuesday morning. The case of Richard A. Goodwin, judicted for felonious assault and battery, stands first on the calendar for Tuesday.

HISTORY OF MORMONISM AS IT IS.

Choice Extracts from Brigham Young's

The file of the Salt Lake news brought by the last mail from Utah, contains a number of sermons delivered in the Tabernacle at Sait Lake by Go vernor Brigham Young, from which we have taken the subjoined extracts:-

vernor Brigham Young, from which we have taken the subjoined extracts:—

LAWYERS AND THE HONORAGE OF JURGES.

Mr. Hovey has referred to several incidents in his experience. I will refer to what I witnessed no longer ago than yesterday, in the court room. A lawyer rose to make his plea before the jury; he took up the laws of Utah, which are strict and pointed in reference to lawyers making pleas, binding them to fairly array the facts in the case, whether they are for or against their clients, and he was so serious, so religious, so pious and so honest, that he appealed to high heaven to witness his honesty before the jury. When he had induced the jury to believe that he was honest, h stood there and misrepresented the merits of the case for half an hour at a stretch, in regular law yer style. Men will portray what is in their heart: when they talk freely, and they cannot keep from it. This is the way in which the Lord will exhibit the hearts of the children of men. Will he take out their hearts and show them to the people? No, for that would not exhibit the fruit of their hearts; but he will draw them into circumstances which will compel them to manifest what is in them. Let a man rise up here and talk, and freely express his thoughts, and you can judge of what spirit he is. We have just heard the words which give a manifestation of the spirit of one of our mis sionaries, and I say now, as I have said before, I wish we had hundreds of such missionaries throughout this Territory preaching to the people, and firing up their hearts with the spirit of honesty, so that they would entirely quit pilfering, lying and deceiving, and deal honestly with one another, with themselves and with their God and be industrious and prudent, and pay attention to their business, instead of loadug about the streets. I wish we had one hundred such missionaries in this city to get up prayer meetings, preaching meetings, and evening meetings in every ward. What lor? To draw away that filthy, masty mass which assembles at the corners

square. For a week or two past that court house has been thronged with men, and it is darker than the bowels of hell. If you ask me how I know, I answer, I have been there and seen for myself; have understood how they felt, and tried the spirits, and I saw who were there. It is a shame for men to be found loading about in such places, where there is contention, and quarrelling, and every stratagem that can be used to deceive juries and witnesses, and lying before them with all the grace and sanety of a saint, pretending to be one. Such a place is darker to me than midnight darkness. There is not a jury which has occupied seat, in that court house that comprehends the full scope of truth; they are put there and then their minds are beclouded, dust is thrown into their eyes, and they do not fully know truth from error, light from darkness, what is of God from what is not of God. As I have already said, a lawyer commenced his plea yesterday by appealing to high heaven to witness his honesty before the jury, and this he did to decoy their feelings, to throw them off their guard, and in all this he was true to his client in accordance with the approved mode of the gentiles. He has been a gentile lawyer for many years before he entered this church, and therefore I do not think that he really merits such severe censure as he otherwise would for taking the gentile shoot so faithfully, as the strong power of tradition and habit still enfolds him. Instead of setting before the jury the merits of the case, and nothing else, he never tonched upon them, but avoided them at every turn and threw dust in their eyes, that they might give an unrighteous decision.

THE DIREFUL EFFECTS OF LAW.

Elders of Israel also throng suce a place, and that too when no spirit reigns there but the devil's spirit, and unless enough righteous elders go in to purify the atmosphere and overbalance the power of evil, you can get nothing from that den but the principles of hell. There is not a righteous person in this community who will have difficu

a jury, whereby they are made to give a wrong verdict. I am making these few remarks for your beneat, if you will be benefittee by them. I tell you that a cricket war, a grasshopper war, or an Indian war, would not begin to be so direful as what you would have to pass through, were it not for your ignorance. If you are wilfully ignorant you will have to feel the lash, but if you are innocently ignorant, and do the best you know how, you may be excused. Does the Lord love your conduct when you drag each other before the ungodly? When you run after difficulties, contentions, broils and strifes? Do you think he has fellowship with your conduct? You do not, for one moment. Do you believe that angels and good men can fellowship your conduct? You do not, for one moment. There is not a man or woman in this house, whether saint or sinner, Jew or Gentile, bond or free, black or white, thut can so believe for a moment. Do you believe that your con sciences can be clear in the day of retribution, if you spend your time for naught, and run after the fifthiness of the wicked? Do you believe that in so doing you can stand in the greet day of account with a clear cossoience? You cannot. Then why, in the name of common sense, do you tag after the devil and his impe?

ABVICE TO TROSE WHO SET ON JURIES. Old gray headed men, who ought to be fathers in Iarael, were impanneled as a jury on the case I have alluded to, and what were they after? The fog, the frost and spawn of hell—and they feast upon it. Men who do not know their right hand from their for hand spawn of hell—and they feast upon it. Men who do not know their right hand from their fet, with regard to the influences of the spirit of God. Might they not have known better? Yes, if they had taken the course which Joseph Hovey has taken. If they would walk humbly before God and know his will, they would go to work and get stone and timer, and wook at repairing their fences preparatory to raising grain, potatoes and other articles of food, instead of following after courts an

do not care how soon they apostatise, after they get as far as California.

You may think my remarks are severe upon the lawyers here, but the most of them take a course which is highly censurable, and you may see gray headed men running after them, and asking, "Can you call me up as a witness, or put me on the jury?"—in order that they may get a dollar or two. Would I go there for money? No. There is not an honest man in this community who go there merely for money, or would plead law unless it was demanded at his hands by the principles of justice, to prevent the innocent from being wronged and abused. No principle would ever lead an honest man into a court room, only to preserve the innocent from being wronged the second court from being wronged the second court from being wronged the second court from the second court from being wronged the second court from the second cour court room, only to preserve the innocent from being rode down and destroyed.

BRIGHAM IS ASHAMED OF ALL HIS BRETHREN WHO ARE IN ANY WAY CONNECTED WITH LAW.

To see professed brethren, old and young, idling away their time in and around court rooms, proves them to have little or no love for their religion, and that they care but little about their God. I would like to see a strictly honest community, if we can have one, and then there would be no differences of opinion brought before a Gentile court—never, never! Every difficulty would be settlad amicably, without evercalling upon a court. I am ashamed of nany of you; it is a disgrace for men who profess to be men of dignity and character—men who have BRIGHAM IS ASHAMED OF ALL HIS BRETIDEN WO.

been Judges in the Supreme Court of their country, to condescend to the mean, low-lived calling of a pettifogger, and miserable tools at that. I am askamed for such persons—their conduct is a disgrace to them and to the name of Mormon. I wish we had in our midst thousands and millions of such men as Joseph Hovey—I would then bid defiance to all the powers of darkness. But while we have hundreds and thousands of men whom we hold in fellowship—who would rather take off their hats and scrape their shoes to a servant of the devil and black his boots—I tell you we are in danger.

and scrape their shoes to a servant of the devil and black his boots—I tell you we are in danger.

BEIGHAM CURSES THE LAWYERS, THEIR CHILDREN, THEIR LANDS AND THEIR CAPTLE.

Men who love corruption, contention and broils, and who seek to make them, I curse you in the name of the Lord Jesus Christ; I curse you, and the fruits of your lands shall be smitten with mildew. your children sh Il sicken and die, your cattle shall waste away, and I pray God to root you out from the society of the saints. To observe such conduct as many lawyers are guilty of, stirring up strife among peaceable men, is an outrage upon the feelings of every honest, law abiding man. To sit among them is like sitting in the depths of hell, and their hearts are as black as the acc of spades. I have known them for years; I know where they were begotten and by whom, and how they were brought forth, and the history of their lives. They love sin, and roll it un der their tongues as a sweet morsel, and wil creep around like wolves in sheep's clothing, and fill their pockets with the fair earnings of their neighbors, and devise every artifice in their power to reach the property of the honest, and that is what has caused these courts. I say, may God Almighty curse them from this time henceforth, and let all the saints in this house say, Amen, [a unanimous amen from 3,000 persons resounded through the house], for they are a stink in the nostrils of God and angels, and in the nostrils of every latter day saint in this Territory. We have been driven from the face of man into the wilderness, and now the poor cevils follow us to stir up strife, and to produce the spawn of hell in which they delight to live and upon which they feed. And simple ones in this community will beg of them, "Cannot I be on the grand jury? Cannot I get a little to do in the court?" You are fools; God will never pay you; all the pay you will receive will be from the devil, and it will be miserable pay. This I say to lawyers, and to all who will run atter strife, and i say it in ho BRIGHAM CURSES THE LAWYERS, THEIR CHILDREN, NO DECENT MAN WILL GO TO A COURT HOUSE-A

children, while the withering touch of the Almighty will be upon them, if they practise wickedness.

NO DECENT MAN WILL GO TO A COURT HOUSE—A CLOSING ADMONITION.

Keep away from court houses; no decent man will go there unless he goes as a witness, or is in some manner compelled to. I know that many are obliged to go, but those who creep around to see what is going on, let me tell you, the devil has possession of them. I wish such persons to go to California, if they wish to. I counsel you to keep away from courts; we have got the names of those who have attended that court room, and we will send those characters on long missions, for we want to get rid of them, and we do not care whether they apostatize or not. If the world complain of this, say I, if you have not sense enough to know an honest man from a devil, you must run the risk of it. I could always discern the difference, and if you have not insight enough to know when they tell the truth and when they lie, you have to run the same chance that we have. People abroad may say, "Why don't you send us all good men?" Do you believe them? No, you do not, when we send them. We wish them to stay here, only those whom it is necessary to have go, but we have no business for those poor miserable devils. I call you miserable because the spirit of the Almighty has no fellowship for you; your names are written with ours here, and also in the Lamb's book of lie, as I have often told you, where they will remain until you sin against the Holy Ghost. Angels have no fellowship for you, neither have I. Now go and prove yourselves, and if you desire to be saints you have an opportunity. Were it not for your ignorance, there would be a severing between the righteous and the wicked. I would not endure what I am obliged to endure, whether I am righteous or not, I would make a scattering among this people and make the wicked leave forthwith. I wanted to give you this brief exhortation. You may say that I have talked rather hard, but I do not care what you say shout it, not one

will sweep away the refuge of lies and all liars.

Some of the saints are soft shells.

I am not afraid of all hell, nor of all the world, in laying judgment to the line when the Lord says so Now then behave yourselves, you old gray-headed know-nothings, you are doted; you are, shall I say hard shells?—no you are poor old soft shell fogies, that a few pounds of tea and sugar will buy. I feel as ready as any man to honor gray hairs, but I also believe in the old proverb which reads that "A wise child is better than an old and foolish king." We do not want any such men to go to courts. When they want you to sit on a jury, tell them to judge the case themselves, and you keep away and mind your own business. Let me ask you, is there a man obliged to go into a court and sit on a jury? No. Our law will not oblige him to do it, only on certain conditions. You can get rid of doing so; you are there because you love to be there. You suck down the drink that is there, eat the food that is there, and sup the broth that is there, because it is of hell and you like it better than you do the saints, and the sustenance of the saints. May God bless the honest in heart, and separate the wicked and unrighteous from them, and curse the latter class from this time henceforth: Amen. henceforth : Amen. THE RISHOPS ARE OLD GRANIES. RRIGHAW PROWIESES

from them, and curse the latter class from this time henceforth: Amen.

THE BISHOPS ARE OLD GRANIES—BRIGHAM PROMISES TO TRAIN THE SAINTS.

I feel like taking men and women by the hair of their heads, figuratively speaking, and slinging them miles and miles, and like crying stop, before you ruin yourselves. But I have not the power to do this; I can talk to you a little and can beseech you to stop your mad career, and can ask your Father in heaven to give you the light of his Spirit, and when you receive that you will find every word that I said last Sabbath to be true. There are men here by the score who do not know their right hands from their left, so far as the principle of justice is concerned. Does our high council? No, for they will let men throw dust in their eyes, until you cannot find the hundredth millionth part of an onnce of common sense in them. You may go to the bishops' courts, and what are they? A set of old grannies. They cannot judge a case pending between two old women, to say nothing of a case between man and man. We have already dropped many of them, and we are picking up young men. We will train them and tell them to serve God or spostatize. The time is coming when justice will be laid to the line and righteousness to the plummet; when we shall take the old broad-sword and ask, "are you for God?" And if you are not heartily on the Lord's side you will be heard of the will be tamed. It is so with this people. Have we not given you sait enough to season you? You have been sweetened with velvet lips until you do not know sait from anything else. Will you hear now? If I have strength and continue to feel like it, I will come here and train you every Sabbath, and I wish my sermons to be like the raining of pitchforks point foremost, until you awake out of your sleep and find out whether you are saints or not. We have a great many gars, sharks, sheepheads, lamper cels and every other kind of fish that is to be found in the pond, the gospel net has gathered them up, and what may you expect from s

melted lead, that they may sink into the hearts of the people.

Now, do you think that I have cast you off; you are my brethren, if I have any. If there are any saints on the face of the carth, they are here. I am one with you, and if you turn round and say. "brother Brigham onght to live according to himpreaching," I answer, I live so now that you canno keep up with me. Do not fret yourselves, I am ready to be weighed in the balance in all my ways with any of you. Learn to live your religion day by day, and do right all the time. Let us strive to get more light, more of the grace and power of God, that we may increase therein, which is my prayer continually. May God bless you: Amer.

MONEY-MAKING PAUPERS—BEGGARS IN SALT LAKE.

my prayer community. May God biess you: Amen.

MONEY-MAKING PAUPERS—BEGGARS IN SALF LAKE.

Br. Wooley has reported the circumstance of a bishop's finding a woman who had been living upon the charity her neighbors, and who at the same time had valuable property and money hid up. I can refer you to scores of like circumstances, and what is more, to some of the elders, these who are supposed to be among the best of our elders, who have been preaching abroad and brought their hundreds into the church, who come here with a lie in their hearts and on their tongues with regard to their means, and declare emphatically that they have no means to help themselves with, neither money nor goods. We have brought them here and they are still owing

the Perpetual Emigration Fund for their passage, and they have gold if they have no silver, and have the richest kind of clothing. This brings to my mind the circumstance of a family in Nauvoo, who were in the habit of travelling from house to house begging their living, and said that they were poor and desitive. When the time came for us to leave that city, and that family was starting to St. Louis, the woman loosed her dress and showed one of the sisters her stays, and said. "I have my money sewed up in these stays, and the church won't get it." This woman begged her living and stayed in Nauvoo almost two years, and would rather be damned than to part with the sovereigns sewed up in her stays. Such people will be damned, and the sooner they leave us the better. Were I a bishop, I would know, to a reasonable degree of accuracy, the value of the clothing owned by those in my ward who were calling upon me for assistance, and I would be familiar with every nosk and habitation, and watch carefully that money was not secreted and the owners begging from those poorer than themselves. I would know whether they had money hoarded, or hid away. A score of years ago the elders had to be very watchial, and I do not suppose that for many years I slept so soundly but what the slightest tap would wake me up. If any person should say "Biigham," I am ready at once to ask, "what is wanted?" I am ready to jump, at a moment's warn ing. No person could stir about without our knowing it. The bishops should be equally wide awake, and set those whom they have confidence in, those whom they know to be honest, to be watchmen on the tower, and let them find out who are suffering Doubdless there are many who are suffering through want of food; but there is no necessity of any families suffering in this city, and when this city is applied the remainder of the Territory may be considered independent. I presume that we have one fourth less provisions in this city, to the number of the inhabitants, than has any other person, and I shope of t

justified, and they would atome for their sins and be received into the kingdom of God. I would at once do so in such a case; and under such circumstances I have no wife whom I love so well that I would not put a javelin through her heart, and I would do it with clean hands. But you who trifle with your covenants, be careful lest in judging you will be judged. Every man and woman has got to have clean hands and a pure heart to execute judgment, else they had better let the matter alone. Again, suppose the parties are not caught in their iniquity, and it passes along monoticed, shall I have compassion on them? Yes, I will have compassion on them for transgressions of the nature already named, or for those of any other description. If the Lord so order it that they are not caught in the act of their iniquity, it is pretty good proof that he is willing for them to live, and I say let them live and suffer in the fiesh for their sins, for they will have it to do. There is not a man or woman who violates the covenants made with their God, that will not be required to pay the debt. The blood of Christ will never wipe that out, your own blood must atone for it; and the judgments of the Almighty will come, sooner or later, and every man and woman will have to atone for breaking their covenants. To what degree? Will they have to go to hell? They are in hell enough now. I do not wish them in a greater hell, when their conaciences condemn them all the time. Let compassion reign in our bosoms. Try to comprehend how weak we are, how we are organized; how the spirit and the flesh are continually at war.

Chastisho the light priestre.

There are many in this kingdom who are as fool-

compassion reign in our bosoms. Try to comprehend how weak we are, how we are organized; how the spirit and the fiesh are continually at war.

CHASTISING THE HIGH PRIESTS.

There are many in this kingdom who are as foolish as men and women can well be; so much so, that it would seem as though they never had received moral instruction. They give way to wickedness, and outrage the feelings of those who are truly moral, yet in their hearts they go all lengths for the kingdom of God on the earth. They are willing to stand in the frent of the battle, to go to the ends of the earth to preach the gospel, or to do anything they are called upon to perform; yet when you examine their mornilty, it highly outrages the feelings of those who are strictly moral and honest in all their ways. Do you believe this? Yes, and many of you know it. Many of our boys who play in the streets, and use prolane language, know not what they are doing; but there are old men. members of the High Priests' Quorum and of the High Council, who, when they get into a difficulty in the kanyon and are perplexed, will get angry, and swear at and curse every thing around them. I will insure that I could find High Priests who conduct in this manner. But on their way home their feelings become mollified, and they wish to plead with the Lord to forgive them. Could pou place yourself in some of our kanyons, or in some other difficult places, out of sight but within hearing, and hear some of the brethren curse and swear at their cattle and horses, you would not have the least idea that they had ever known anything about "Mormonism;" but follow them home and you may find them pleading with the Lord for pardon. There are just such characters in our midst. Do you think that if the presidents of quorums would chastise them it might be benficial—at any rate it would not have the least idea that they had ever known anything about "Mormonism;" but follow them home and you may find them pleading with the Lord for pardon. There are just such characters in our midst.

BRIGHAM TALKS TO THOSE WHO TALK OF DESERTING

tell them that sooner or later they will be cut off from the church and go to hell.

BRIGHAM TALES TO THOSE WHO TALE OF DESERTING THE FAITH.

Quite a number of men came here the first season besides the pioneers. Brother Froat was one of the pioneers, and probably one of the first who hammered iron in this region since the days of the Nephites. He has travelled through the Territory north, south, east and west, wherever he has been sent. He has also crossed the Pacific ocean, and is again right here on hand, not yet dead yet. There are many others who have held on in the same wny, who have not turned aside but have remained here, or gone where they have been sent. As I was observing last Sabbath, such persons are the characters who are not so generally known throughout our community as are the drunkards and men who go to law, those are the men of notoriety, but the others are men of sense, men who mind their own business. Still, do not go to cutting off twigs before they ought to be cut off, but if they prefer it, let them go to California and put their gold and silver into the hands of the devil, for I ask no odds of them, and expect I could buy the whole of them, so far as property is concerned. However, be merciful to them. I say to those men and women who cannot stay here because famine threatens the land, because we are threatened with being distressed, and through fear that we shall die, just go, won't you? for you are nothing but hindrances. We have lifted you up ns we do poor horses that are down, and cannot help themselves, and we have nursed you, year after year, and as soon as you can stand alone yon kick at your benefactors. As soon as you get a hundred dollars in money, and two or three yoke of cattle you are ready to say, "I want to go to the devi now," and is say, go, but as the Lord Almighty lives you will meet sore chastenings, and pass through much more sorrow than if you were to continue saints, and remain with the saints.

And after you are handled by the devil until you are willing to do as

in order to deceive the weak-mind females. Should you see little boys playing with pebbles and small sticks, and hear tham say, get out of the way, we are going to build a great, big structure, that we may climb to the sun and pull it down," their words and conduct would be just as sensible as it is for the world to tell us that " Mormonism is going to be destroyed. If we do right we need care no more about them than we do about mosquitoes, for this people will surely go back to Jackson county. How soon that may be, or when it may be, I do not care; but that is not now the gatnering place for this people. THE GOVERNOR SNAPS HIS FINGERS AT PRESIDENT

The governor snaps has propered the spirit of the gospel, will say. "oh it happened so." Two years ago there was a hue and cry, from east to west, from north to south, and it was heralded forth in the papers throughout the States and all Europe, that "Governor Young says he is Governor of Utah and will be, and that President Franklin Pierce caunot remove him from the gubernatorial chair." I ask am I removed? Is not Bringham yet in the chair? God has ruled in all these things, though we may not know it. I said then, and I shall always say, that I shall be Governor as long as the Lord Almighty wishes me to govern this people. Do you suppose that it is in the power of any man to thwart the doings of the Almighty? They may as well undertake to blot out the sain. I am in the hands of that God, so is the President of our nation, and so are kings, and emperors, and all rulers. He controls the destiny of all, and what are you and I going to do about it? Let us submit to him that we may share in this invisible, almighty, God-like power, which is the everlasting priesthood. We cannot thwart the plans and purposes of the Almighty. Do the world comprehend that if this people are faithful to God they will become a mighty people? No. It has been leaked out to a few individuals that the government of the United States is going the send troops here to drive out the Mormons. I say to such threatenings, cease your folly, for you can only do as God permits you.

WENT SEVERE ON THE OLD TERRITORIAL JUDGES.

When certain immaculate judges went from here, they were going to obliterate "Mormonism." What did they accomplish? They did all they could, and, like an empty sound, their vaperings passed away, and are known no more; neither are those judges known. Where is Mr. Brandenbury? Is he seated in the President's chair, under the wings which shadow this nation? Dees he control the strength and power of any part of the American Union? Where is he? The last we heard of him he was in Washington doing a little writing for this. that and the other lawyer, when he could get any to do, and attending to cases of a lawyer, when he could get a few dollars for trasacting a little business of that kind for this or that man; running from office to office, and from pillar to pest to obtain a living. He is a tolerably good man, after all; and if he had done as I counseled him he would have stayed here, and let that other judge go. Mr. Brandenbury was a good sort of a man, he never had any difficulty with me, and would have done well, if he had only had sense enough to know that he could not obliterate "Mormonism." But he thought that his associate was going to blow the advocates of truth out of existence, when he might as well blow towards the sun to puff it out.

HARD TIMES IN SALT LAKE.

Those of you who have come here without break-When certain immaculate interest Judges.

his associate was going to blow the advocates of truth out of existence, when he might as well blow towards the sun to puff it out.

HARD TIMES IN SALT LAKE.

Those of you who have come here without breakfast this morning, do not go more than five days without cating. When you have gone that long without food, make your wants known to your neighbors, and tell them that you need something to eat, and if you come to me I will feed you. I have sustained my family comfortably with eight ounces of breadstuff a day to each individual. I have had my children come to me and ask, "shall I give away my rations to-day?" We have plenty of potatoes, and I presume that my family does not consume, on an averave, more than five ounces of breadstuff a day to each persen. We have had plenty, ever since the first year we came here.

Be mindful, and do not go too long without eating. Nothwithstanding the scarcity, I say to those who send their children to beg from house to house, and who are lugging home a dozen loads a day, stop that. There are families now in this city, who profess to be out of provisions, sending their children out to beg, and selling flour and meat for money te carry them to the devil. Now, stop that. I say to you, bishops, appoint assistants to visit every house in your wards, and instruct them to take the liberty of lifting up the chest lids, and of looking under the floors and under the beds, for I tell you that some will hide their provisions and lie to you, and tell you that they have nothing, while they are getting money for the flour, &c., which their children beg from this community, to carry them to hell, or back to the States, or to England. I say to such as are compelled to beg, when you have received a sufficiency to supply your wants, stop. When the month of June arrives, and the fields are teeming with their golden fruits, there will be plenty of wheat and flour for sale in these streets, for there is a reasonable supply of those articles of food. There is a word of encouragement, therefore do no

Opening of the Daily Normal School. A formal opening of the Daily Normal School will take place on Monday next, at three o'clock, in the rooms of the School Hall, Board of Education. The occasion is one of no ordinary importance to the interests of public education in New York, as the success of our free school system depends mainly upon the acquirements and qualifications of the teachers for the responsible positions which they occupy. It is not enough that they should be thoroughly conversant with the various branches which are taught in the different departments of our ward schools, but they should also possess that experience and tact in imparting knowledge, without which no teacher can hope to achieve success. We are pleased, therefore,

hope to achieve success. We are pleased, therefore, to see that the public will be presented with an opportunity of judging the merits of those who are to occupy the important position of teachers in our public schools; and from what we have heard, we have no doubt that they will realize the expectations that have been formed in regard to the institution of which they are pupils.

The daily normal school was organized about three months ago, for the preparation of teachers to fill the vacancies which occur from time to time in the different ward schools throughout the city. It has an attendance at present of from one hundred and fifty to two hundred young ladies, and a large number have already, we understand, been appointed to situations. On the occassion of the opening the members of the Board of Education, the School Trustees and Inspectors, and President and Faculty of the Free Academy, will be present, besides the principals and vice principals of the female grammar schools. An address is to be made, explanatory of our system of public education, and it is hoped that the exhibition will have a good and salutary effect on the interests which it is intended to promote.

President King and Anti Slavery Modela

Noticing in your issue of June 1, an editorial with query concerning Columbia College, I offer the following reply:-You ask if President King presents Messrs. Greeley and Webb as models for his pupils. He does not. By a wise provision in the statutes of Columbia College, all religious and political subjects are expressly forbid to be mentioned within her walls. During the present session some two or three students delivered anti-slavery addresses, but (whether from the dissatisfaction of the classes or not) President King formally forbade their repetition.

Annexed you will find the political views of the

different societies of Columbia, as far as I can judge from observation and from personal acquaintance with their members. I will enumerate the societies according to their respective merits:—

Delta Phi Fraternity, unanimously conservative.
Pei Upsilon Fraternity, about three-fourths con-

servative.

Delta Psi Fraternity, about three-fourths con-

ive. Psi Fraternity, conservative. Kappa Sigma Society, about three-fourths

Philolexian Society, with one exception, conservative.
Peithologean Society, almost entirely anti-

slavery.

By giving this note insertion you will oblige
A SUBSCHIMER AND STUDENT OF COLUMBIA.

NEW YORE, June 2, 1856.

IMPORTANT DECISION .- ASSIGNABLE LAND WAR-IMPORTANT DECISION.—ASSIGNABLE LAND WARRANTS.—A circular has just been issued by the General Land Office, stating that by the act of March 22, 1852, land warrants and locations, not pre-emptive, are assignable; but it is the decision of the Department, that where locations are made by pre-emptors of their rights under the act of September 4, 1841, such pre-emption locations are not assignable, for the reason that there is an express inhibition in the said act of 4841 against the transfer of pre-emptors